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COMMUNICATIONS.

BIOGRAPHICAL SKETCH OF THE REV. JAMES MATTHEWS.

THE subject of this Memoir was born in Virginia, the 15th of October, A. D. 1755. His parents were Moses and Sarah Matthews, who were poor, but reputable members of the "high church," as it was then called, but without any knowledge of the regenerating influences of the Holy Spirit. Consequently, they taught their son nothing of the necessity of the *new birth*. While James was quite an infant, his parents moved to South Carolina, where he grew up to manhood, with scarcely any other improvement than that gained by the labors of the field in procuring the necessary support for the family.

It pleased the Lord in his 15th year to excite in him a solicitude about his future state. It was not, however, till August of his 17th year, that he became the subject of those heart searching convictions, which resulted in his being brought, about the middle of October, into the liberty of the Gospel, by faith in Christ. After enduring many doubts and fears for several months, he was baptized in March the following year, 1773, by Jacob Gibson, the venerable pastor of the Baptist Church on Little River, (of Broad River,) S. C. with which church he united. Under the ministry of Mr Gibson, he was nurtured for several years. About this time, also, his parents, much to his comfort, became hopeful subjects of divine grace, and united with the same church—in which profession they lived happily, and died hopefully in a good old age.

Soon after our brother had obtained hope in Christ, his mind became impressed with the condition of his fellow-men; and under a discourse from Elder A. Marshall, of Georgia, his feelings became so elevated, that ere he was aware, he was exhorting the people. After he was united with the church, his desire to do good to the souls of his fellow creatures increased, and

he became more deeply impressed with the duty of engaging in the ministry. But he was still deterred by his want of suitable qualifications. To supply his lack of education, he endeavored to make attainments in learning, by every means in his power; but for want of time and books, he never attained to that degree which he so much desired. The revolutionary war taking place, he was called into camp. Surrounded by loose, carnal company, he had but little opportunity, and less suitableness of spirit, for preaching. Still *he could not be at rest.*

When far advanced in age, he wrote to a friend, that from the first dawn of his Christian hope, his mind was impressed with the duty of publicly exhorting, though he had no expectation of entering upon the ministry—nay, the very thought was too much for him—but he could not suppress the desire to do good to his fellow men. He was much disposed to solitude, and sought occasions to ride alone to meeting. One Sabbath morning, when thus riding alone on a private road, he was impressed to turn aside for prayer. He did so, and while at prayer, the words, “*I have chosen you to preach the Gospel,*” seemed like thunder to burst from heaven into his heart. But instantly he felt a violent opposition to what seemed to him the will of God. He went to meeting in extreme anguish. At the close of the prayer, the minister said, “Send thy Gospel far and wide; and for this end take thy Gospel ministers near thee.” At hearing these words, he seemed to himself to be taken near, even into the arms of the Saviour, and the words, “I have chosen you to preach the Gospel,” rushed with double force on his mind, and he trembled, so that he could scarcely regain his seat. This left an abiding impression on his mind that God had called him to preach the Gospel to a dying world. But still he hesitated, under an appalling sense of his want of qualifications.

In the mean time he had married a Mrs Jenkins, a member of the church, by whom he had one son. But it pleased God soon to remove her from him by death. This trying bereavement was the occasion of his becoming excited to a more active discharge of his duty, to which he was also encouraged by having received the approbation of the church to preach the Gospel.

In 1782, he moved into the State of Georgia, with his little motherless boy; and united with the Red’s creek church, under the care of Elder L. Savage, in Columbia County. He preached among them, and travelled as he had opportunity for two or three years. Having gained their approbation and esteem he was called to ordination, and came under the imposition of hands by a Presbytery, namely, Elders, L. Savage, D. Tinsly, S. Walker, and A. Marshall in 1785. With these excellent men he lived in high esteem, both as a Christian and as a minister, during their lives. He now went forth as a missionary of the cross, filled with a fervid zeal for the Lord, and an ardent love for the souls of men. He soon acquired general esteem; and his career promised, as it has by the grace of God accomplished, much usefulness. He married his second wife in 1786, Miss Rebecca Carlton, who is

now his mourning relict. She proved to be a help *meet* for him indeed, and "*helped him much in the Gospel.*" Of their twelve children, three of the sons and an infant daughter, as also his first born son, are gone to their long home. One of the sons has, since the death of his father, been ordained to the gospel ministry. The latter is a hopeful exhorter; and the other three are moral and respectable citizens. The three daughters all profess hope in Christ.

It was not long before our brother attracted the attention of the churches, and was called into their service. The first church he was engaged with was situated on Briar Creek, in Burke County,

AT BOTSFORD'S OLD MEETING-HOUSE.

This church was constituted before the revolutionary war, under the ministry of that venerable man of God, Rev. Edmund Botsford, after whom it is called to this day. During the war it had dwindled almost to extinction; but after his connexion with it, the work of the Lord prospered under his labors. And in one year he had the unspeakable joy to lead seventy hopefully redeemed sinners into the yielding stream, and bury them in baptism with Christ, in hope of a glorious resurrection with him into eternal life. The work spread, and two other churches were constituted, and the foundation of another was laid, which afterwards was built up. The two constituted were at Buckhead and Mobley's Pond. In the former he baptized about fifty; and many others in the latter, as well as at Rocky Creek, a branch of one of the churches. But falling sick, and remaining with his family in a declined state of health, he deemed it expedient to leave the low country. He moved to Wilkes County, and settled a farm on Clark's Creek, which was his unchanged residence till death. Here he soon became a member, and the pastor of the church,

AT CLARKE'S STATION.

He undertook the pastoral care of this church about the year 1789, and continued it about fifteen years. During this period he enjoyed much satisfaction. He had the esteem and confidence of church and people; and labored much night and day for their good. His zeal and fervent mind for the prosperity of the church and for the salvation of his congregation, are embalmed with his devout prayers and many tears, in the tenderest recollections of his numerous and affectionate surviving friends. But the season was barren—a wide spreading religious dearth afflicted the State in many sections, and few churches suffered more than that at Clarke's Station. From the records of the association it appears, very few were added to this church by baptism during his connexion with it. At length a contention took place in the church, which disposed him to resign his office, and to unite himself with the sister church

AT FISHING CREEK.

Of this church also, he became the pastor a few years before his death. In this relation he continued as the pastor in much affec-

tion, till age and disease made it necessary to retire from the office. But he continued a member in much Christian love and esteem with all the brethren till his death. The church was in a very declined state when he joined it, and received but few additions, (chiefly of blacks.) Of late, however, a happy revival has taken place, and within two years nearly a hundred members have been added. It is now in a good state of resuscitation and joyful increase.

He was called to the pastoral supply of several other churches, according to the custom in this part of the country, of having only *one* church-meeting in a month. In this relation he was engaged with the church in Elbert county,

AT HEBRON.

He had been instrumental in gathering and constituting this church in the early part of his evangelical ministry; but when he moved down the country, Jeremiah Walker from Virginia became their pastor. He had been the subject of a most shameful apostasy; and professing restoration, he also professed a change of sentiment, and adopted certain unscriptural opinions. He was instrumental of drawing off a part of the members to his sentiments, and soon, (for his powers of argumentation were great), spread the defection into other churches, and succeeded, by the help of some other preachers, in effecting a division in the association. This division among the Baptists, (for at this time, there was only one Baptist association in Georgia), filled the state with controversy. In these severe conflicts, which tried men's souls, our beloved brother was much shaken. He was affectionately connected with several of the seceding party, and very much so with Mr Walker, which circumstance contributed not a little to his indecision and want of firmness. But it pleased the Lord, as he believed, to save him from this unsoundness of mind and more than ever to confirm his sentiments respecting the sovereign and free grace of God. In reference to this fact, only a little before his death, he wrote to a friend thus:—"My life is just gone—but had I a thousand lives and ten thousand tongues, I would willingly spend them all in the *delightful* work; in preaching the *same* doctrine, and in the *same* denomination—I say the *same* doctrine—for *once*, the great Jeremiah Walker had well nigh led me to embrace the *Arminian* sentiments. Had it not been for my experience, the works of Providence and grace, more especially the character and goodness of God, I should have embraced those delusive errors." However, after his engagement with the regular part of this church, the death of Mr Walker occurred, and his influence died with him; several of the disaffected members returned and sought union again with their deserted brethren; and better times ensued. He had the happiness of receiving sixty or seventy to baptism, and the fellowship of the church in the term of his service with them, which was about twenty-five years. But the Meeting-house being situated between Broad and Savannah rivers, and other churches being constituted in more commodious places con-

tiguous, and the number of members diminishing by deaths and removals, the church was regularly dissolved, and the members united with the adjoining churches.

Our brother was early in his ministry engaged with the church

AT ROCKY SPRING.

This church was situated in Wilkes (now Lincoln) county, near the Savannah river. Here he labored with good effect and much harmony and Christian affection for thirty years. He enjoyed two precious revivals, and baptized many happy believers. His own account is, "That in one of these gracious seasons I baptized near by one hundred;" and it is a fair calculation that in the other, and at all other times, he did not receive less than one hundred. But we have no data at hand, which will precisely show how many. The veneration and Christian estimation in which he was held, both by church and people, fully appears in a letter and resolution he received from them on the occasion of his leaving.

He served the church, also, as a pastoral supply for twenty years or more,

AT NEWFORD.

This church lies in the north-east of Wilkes county, and here the labors of our brother were blessed with two precious revivals, in which he baptized more than a hundred, and saw the work of the Lord prosper in his hands. Here he labored, till afflictions, a few years before his death, made it necessary to retire from all his pastoral services.

In the same capacity, he also attended a church in S. Carolina,

AT BUFFALOE.

In this church he had not the happiness to enjoy much success. He continued his labors for five years, baptized a few only, and declined his attendance. He then gave his services to the church

AT GREENWOOD.

Here he enjoyed a good degree of success. In the short time he was engaged with this church, he baptized about fifty. But some young ministers being raised up, after two years he left the church to their care and retired.

In the course of his ministry, which continued upwards of forty years, he aided in the constitution of five churches and in the ordination of twenty-one ministers, and was the instrument of much usefulness. He died in a good old age of seventy-three years, highly esteemed for his work's sake. In his civil and social life he was innocent, honorable and generous. As a Christian he was devoted and persevering. As a minister, in prayer, fervent—in exhortation, warm—in doctrine, clear—in all, ardent, zealous and indefatigable. He lived as he died, in the Lord. His views of himself were very humble; he walked much in the vale of fears, and conversed much with his own heart. He often complained of his want of spiritual comforts, to his confidential

religious friends. Yet he was often on the mount enjoying the light of heaven and of God.

He was particularly anxious for the salvation of his children. He was zealous to "bring them up in the nurture and admonition of the Lord." He poured out his prayers and strong cries to God for them; yet he saw no lasting symptoms of permanent hope, till they were all grown, and chiefly settled in families. This gave him "great heaviness and continual sorrow in his heart." He made several unsuccessful efforts to have them all assembled together *once* before he died, that he might detail to them his own Christian experience and ground of hope; and address to them, as it were his dying admonitions. This he effected, in connexion with a meeting to be continued several days, held at the church near him, some time before his death. One evening, they all repaired to his house, together with several of his brethren in the ministry; and having called the attention of all, he stated his earnest desire for their salvation, and his reasons for wishing them all together, and the design of his address. He then rehearsed at length, his religious experience and hope of salvation; and with much affection and earnestness exhorted them to flee from the wrath to come—to Jesus Christ the only Saviour. All was solemn, impressive and interesting.

It pleased God, a little before his decease, to bring his son, named after himself, to the hope of the Gospel, and to incline his mind to the ministry. His daughters soon after became hopeful believers; and just before his death, another son made a declaration of his faith in Christ, and transmitted an account of his experience to his father, but it was not received by the family till it was too late.

Our beloved brother was the subject of severe and protracted afflictions, which he bore with patience and fortitude. In addition to many other infirmities he lost his hearing. This was truly an affliction to him, as it broke off, almost altogether, his social enjoyments and intercourse. But it was observed, that though he could not hear himself speak, he preached with more ardor and clearness than before. About two years before his decease he was sick, in the view of all his friends and of himself, unto death. He was happily sustained in his religious feelings. His beloved pastor, Rev. James Armstrong, visited him, to whom he said, "After my departure, I wish you, or my brother, Jesse Mercer—if he returns home in time, (for he was at New York, attending the General Convention), to deliver a discourse to my friends and brethren from 2 Cor. v. 8." But it was the will of God to raise him up, and he afterwards enjoyed pretty good health; and travelled and preached considerably. His last tour was to attend the General Association of Georgia; where he preached the closing sermon, under sensible indications, as was reported by them that heard him, that it was to be his last.

In his final sickness, he languished for many days. His faith was fixed and his soul serene. When prayer was about to be made,

he, perceiving it, said, "Pray not for my recovery, for I wish to go." When almost past articulation, he said to his much beloved brother Mercer, in broken accents, "I believe I shall die of this disease.

"O, for some angel bands to bear
My soul up to the skies,
Where years of long salvation roll,
And glory never dies."

His pain in some measure ceased for sometime before his death, and he lay quite composed, waiting till his change should come; which occurred on the afternoon of June 5th, 1828. His remains were deposited in his own grave-yard, at his late residence. A short time after, his funeral sermon was preached by Mr Mercer, from the text of his choice, "Willing rather to be absent from the body, and to be present with the Lord."

LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

No I.

EVERY branch of knowledge that you acquire diligently at school, is adapted to increase your usefulness in life. But what stands higher than all science is the knowledge of God, of the destination of man, his duties and his hopes, according to the teaching of Him who is the light and the salvation of the world. To lead to this knowledge is the object of all religious instruction, to whatever age it may be imparted. Its essential purport remains constantly the same. It is needed by all; and it must be perceived and understood by all.

The simple instruction which our Lord and his apostles have given, soon became not only an object of more extended reflection, and comparison with what can by other means be known of God and his will, but also an occasion of searching and striving to investigate what is unsearchable. Upon the Scriptures which we possess written in foreign languages, we have all the helps that are used in judging and expounding other monuments of antiquity. And the society of the disciples of Christ, or the church, must, like every human community, be an object of historical research, in respect to its origin and its progress.

A more profound knowledge of the whole is to be expected in preachers and theologians. But to have a general acquaintance with these matters, may preserve from many an error and offence. And any one who would be thought well educated, should endeavor not to be ignorant on a subject so naturally interesting to all considerate men.

This compendium is designed to impart the requisite general knowledge to those who have already attended to the lower and

intermediate steps of religious instruction. May it, in the hand of Divine Providence, be a durable instrument of awakening respect and love for religion, the holiest possession of man ; and, especially, may it lead to a sanctifying knowledge of the truth.

What is to be presented, dear youths, is not all religion, by any means, in the highest and truest sense. It is connected with religion. But much of it is human opinion and historical knowledge. Especially is this true of the introduction to the Scriptures, and of the history of religion.

Let no one imagine that he can merely by such knowledge acquire the spirit and power of genuine Christian faith and feeling. Only he who learns in a better and more worthy manner, [through the Holy Spirit] to know and honor God and Him whom He has sent, he who cherishes in himself a feeling of dependence on Him in whom all life dwells, he who hearkens to the voice of his conscience, he who makes the temper of Christ his own, he who chooses the requisition of our sacred books for the rule of his life, he only is worthy of the high name of a Christian. From him the levity and seductions of the world will not tear away his faith. The superstition and fanaticism of the age will not darken the light of his mind. His religion will be truth, virtue, and love ; its fruit, quietness, peace, and holiness. To no one does the letter of a dead knowledge give assurance of this ; nor does mere philosophy, nor erudition. But it will, in the hands of one who has a right sense for what is holy and divine, be a means of giving him to perceive more and more of the excellency of Christianity.

Happy the youth who from his early years takes such a treasure into subsequent life. Happy the teacher who is enabled to awaken this relish for the highest good. Without it, all earthly happiness loses its true purpose. With it, one may safely calculate on a peaceful and blessed life beginning on earth, and, after this imperfect state has passed away, perfected and continuing forever.

The youth who, having passed the period of childhood, needs and can receive more extensive instruction on various subjects than formerly, will, it may be hoped, wish to become more extensively acquainted also with religion, the most important of all subjects.

Instruction thus adapted to the more advanced period of youth, presupposes the elementary knowledge, and only builds on the ground which that has laid. Without that, much of what follows must be unintelligible, or at least it must seem not much to the purpose. When we speak of religion, we understand generally the belief in God and the honoring of him by our thoughts and actions. The appropriate and higher religious instruction is occupied with the establishing and explaining of this belief and with a more extended representation of what pertains to our internal and to our external conduct.

Now the belief in religion as it is found among Christians, rests on the written documents which we receive as sacred. To lead to a more intimate knowledge and a more accurate judging of these documents, may therefore be regarded as a part of this higher instruc-

tion concerning religion. Information also upon the various forms, and changes, and circumstances of religious belief among various nations, or the knowledge of their religious history, will be useful.

The whole course, then, will naturally separate itself into four principal divisions: 1st, an Introduction to the Scriptures; 2nd, a History of Religion; 3d, Christian Doctrine; and, 4th, Duties.

REVIEWS.

Memoir of the Rev. PLINY FISK, A. M. late Missionary to Palestine. By ALVAN BOND, *Pastor of the Congregational Church in Sturbridge, Mass.* 8vo. pp. 437. Boston: Crocker & Brewster: 1828.

(Concluded from p. 126.)

In a letter to the Rev. Dr Porter of Andover, Mr Fisk says:

‘I have now spent four days in the city where David lived and reigned, and where David’s Lord and King redeemed the world. The house I inhabit stands on Mount Calvary. My little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the valley of Hinnom, drunk of the waters of Siloam, crossed the brook Cedron, and have been in the garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of my Lord. . . . I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe.’ p. 286.

The garden of Gethsemane he describes as one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones, and nourishing eight venerable looking olives, which appeared as if they had been growing there from time immemorial.

April 30, he went to Bethlehem, and visited the two spots which are venerated as the birth-place of our Lord, and the manger in which he was laid, as also the Shepherd’s Field, a delightful valley covered with verdure, where it is alleged that the shepherds were watching their flocks, when the angel announced to them the birth of the Redeemer.

During the subsequent week he visited several of the most interesting spots within and around the Holy City—such as the Church of the Holy Sepulchre, “where the Lord lay”—Mount Olivet, from whose summit the Mediator ascended to glory—the cave of Jeremiah, where it is said he wrote his Lamentations—and the dungeon where he was imprisoned by Zedekiah—Bethany, the town of Mary, Martha, and Lazarus, and the cave where the inhabitants say that Lazarus was entombed.

Early in June, accompanied by his missionary brethren, he took a journey to the Dead Sea, and the river Jordan. Speaking of the Dead Sea, he says :

‘The water looks remarkably clear and pure, but on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said, that these waters are so heavy, that the most impetuous winds can scarcely ruffle their surface. Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said, that birds cannot fly over this sea; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.’

p. 306.

In the afternoon of the same day, they made a visit to the Jordan, at the place where the Israelites passed over on dry ground, “right against Jericho.” Mr Fisk says he there “swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben.” Of course, if the water was sufficiently deep for swimming, it was deep enough for another purpose of interesting import.

In his journal, under date, June 20, after mentioning a visit to Mount Moriah, where stood the temple of Solomon, he says :

‘The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground, near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! Poor Jews! when will they learn the true cause of their oppression, and repent, and return to God?’

p. 310.

Having remained in Jerusalem and the neighborhood, laboriously employed for two months chiefly in distributing the Scriptures, and in discussing religious subjects with Jews, Turks, Catholics, and Greeks, Mr Fisk concluded to pass the hot season at some eligible spot on Mount Lebanon. For this purpose he left the city, with Mr King, and after passing through Arimathea, Lydda, Jaffa, and Acre, he arrived at Tyre, concerning which place he says :

‘How affecting to walk over the ruins of the most powerful cities the world ever saw, and to read on scattered columns, broken walls, and fragments of buildings, the fulfilment of scripture predictions.’

p. 315.

The next day they went to Sidon—thence to Beyroot, where the mission was subsequently established—and soon afterwards to Antoura, on Mount Lebanon, where Mr Fisk took up his residence, and pursued, beside his missionary labors and researches, the study of the Arabic language. A letter from this place, to a lady in

Boston, is full of proof that his piety was of a deep and decided character. He loved prayer, he delighted in frequent communion with God.

In October, he visited the "cedars of Lebanon," a grove of about three hundred trees; and Balbec, whose ruins have been reckoned among the wonders of the world. The chief curiosity at Balbec is the *temple of the sun*, of which a great part of the walls, and many of the columns, are still standing. In the latter part of the month, Mr Fisk returned to Beyroot, and thence set out for Jerusalem. His journey lay through Nazareth, "the city where Joseph and Mary lived, and where the angel Gabriel announced the great mystery of the incarnation." He describes it as a "charming spot." After employing considerable time in missionary labors and researches in Samaria and other places through which he passed, he reached Jerusalem, and resumed the use of his former room, at the convent on Mount Calvary.

The following is the description of a scene which Mr Fisk denominates *baptism* :

'One part of the service was explained to me, as intended to expel the devil from the *child*. When ready for the baptism, the font was uncovered, and a small quantity, first of warm water, and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child in the name of the Father, the Son, and the Holy Ghost. After this he anointed it with oil, and returned it to its parents.' p. 357.

This sublime performance was witnessed by Mr Fisk at the Syrian church. As connected with the same subject, it may not be amiss to introduce here an account of some conversation which he had with a Jew at Alexandria, in Egypt. Speaking of him in a communication addressed to the Corresponding Secretary of the American Board of Foreign Missions, he remarks :

'We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism is known among the Jews. He said that in ancient times when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now* foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptized. I do not yet know what other Jews would say on this subject.' p. 195.

Some of our Pedobaptist brethren may regard this as a remarkably instructive passage, especially if they may be allowed to stop at 'sprinkling.' Others may feel their consciences somewhat relieved, if they may proceed to 'pouring;' but most of them, it is probable, will be a little startled at the '*seven times*.' Here they must be within a step of immersion or real baptism. And perhaps they will be tempted, if they indulge in Judaizing on this matter,

to complete the process through which it would seem the Jews have passed. How natural the transition from immersion to pouring seven times—to pouring once—to sprinkling—to nothing! But many of them, we trust, will at length yield themselves to the guidance of the Holy Scriptures, and rejoice in a light far superior to Jewish or any other tradition. To perceive the utter worthlessness of this Jew's representation, they need only recollect what we find on the very next page, where Mr Fisk proceeds :

‘One day we read Genesis xlix. 10, and I inquired what the Jews supposed was meant by *Shiloh*. He replied, ‘The Messiah.’ Then, said I, the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government. ‘You speak truly,’ said he. ‘The Rabbins, however, say there is a place where the sceptre still remains in the hands of the Jews.’ But where is that place? ‘Who knows,’ said he, ‘but it may be, as some say, in America, beyond Mexico, *where there is a river of stones, that run along as water does in other rivers, except on Saturday, when the river stands still?*’

During his residence at Jerusalem, Mr Fisk was industriously engaged in preaching to a few hearers at his own room, and in distributing the Holy Scriptures. For the latter service, however, he suffered much from the persecuting spirit of the Turkish authorities. He was rudely treated, and a proclamation was issued, requiring all who had received books from him to deliver them up to the judge. But though much excitement was produced, yet God overruled the persecution for the benefit of his servants, and the more extensive circulation of his own word. A spirit of inquiry was awakened that induced multitudes to purchase the Bible, who had never before seen the precious volume. About six weeks before the conclusion of his residence in the Holy City, Mr Fisk was attacked with a fever, which interrupted his labors, and debilitated his system. As soon, therefore, as he was able to travel, he returned to Beyroot. On the 22d of June, 1824, he joined Mr King at Der el Kamer, and soon after set out for Damascus, which place, after crossing Mount Lebanon and Anti Libanus, they reached on the third day. While there they had opportunity, not only for the study of the Arabic, but also ‘for discussing religious subjects with Jews, Greeks, and Mussulmans, and for the circulation of the Scriptures, notwithstanding the interdiction of the pope, and the opposition of the priests.’

July 17, they left Damascus, with a caravan, for Aleppo; and during their journey thither, which occupied them twelve days, they suffered much from heat and fatigue. Their arrival produced an immediate alarm among the Mussulman authorities, and on the next day the British Consul received a message from the pasha, stating that an order had been received by him, prohibiting the distribution of the Christian Scriptures among the Grand Seignior's subjects. Mr Fisk continued the study of the Arabic, and preached on the Sabbath at the house of the consul. After a stay of about eight weeks, they returned to Beyroot, passing through Antioch, in Syria, where ‘the disciples were first called Christians.’

From Beyroot, on this interesting tour, Mr Fisk had been absent nearly five months. His object had been to survey the country, not so much 'geographically,' or 'statistically,' or merely as an antiquarian, as 'morally,' and to ascertain what could be done to advance the object to which his valuable life was devoted. Of course he found much to appal, and not a little to encourage. 'But,' says his biographer, 'having set up his banner in the name of his God, he felt a strong conviction, that though the conflict might be sharp, the victory was sure.'

In the succeeding month of January, Mr Fisk, in company with Mr King, took up his residence at Jaffa, where they engaged in study, in addition to their missionary duties. In March, they removed to Jerusalem, with the view of recommencing their labors in that rendezvous of darkness and sin. On the anniversary of the crucifixion, they went to the Church of the Holy Sepulchre, to witness the idolatrous worship of the Catholics. There were delivered, as usual on this occasion, seven sermons. The first in the chapel—the second at the place where it is said, the garments of our Lord were divided—the third where he was beaten—the fourth where he was nailed to the cross, &c. "Thus," says Mr Bond, "do the paganized Christians of that country, 'crucify to themselves the Son of God afresh, and put him to an open shame,' on Mount Calvary, in the house of God, and at the very place where once he suffered; while the Mussulman and Jew 'pass by and revile him, wagging their heads.'"

But their stay at Jerusalem was likely to prove hazardous, on account of the tumult excited by the arrival of the pasha of Damascus, with an armed force to collect tribute. The whole city was full of consternation, and few considered themselves as secure from the rapacity and vengeance of the pasha's soldiers. Accordingly after a few weeks of toil and danger, they judged it advisable to leave the place and retire to Beyroot. On their way they suffered from the depredations of wandering Arabs, and once had a severe encounter with a horde of them, who attacked their caravan with great violence.

Owing to excessive labor, anxiety, and exposure, the health of Mr Fisk had become impaired. Excepting some short excursions in the vicinity, he now continued within the mission family at Beyroot, prosecuted the study of languages, and consulted with his missionary brethren about future labors. *His end was drawing nigh.* Tuesday, October 11, 1825, he was taken ill of a fever, which gradually took deeper and deeper hold of his system, until the morning of the 23d, when "the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released."

His last hours, when not clouded by paroxysms of delirium, were full of proofs that he enjoyed the presence of his Redeemer. Under a clear conviction of the depravity of his nature, he was humble. In view of the faithfulness of God, as developed in his own experience, as well as in the Bible, he had "strong confidence" in the divine promises. His hope of heaven was deeply founded in

the atonement by Jesus Christ. His work was done, and well done, and his Father in heaven called him home to enjoy the reward of the faithful.

In this brief sketch of a good man's life and labors, we have endeavored to give not only an outline of the 'Memoir' by Mr Bond, but also a comprehensive view of those features in the character and exertions of Mr Fisk, which render him a model worthy of extensive imitation. The result of efforts at compression, however, will hardly be satisfactory to such as have contemplated and admired the full length portrait. The *miniature* must necessarily be wanting in *completeness*. Only a few prominent and general lineaments could be included in a space so inevitably restricted.

A recapitulation of his characteristic traits may not here be irrelevant.

Mr Fisk was a man of extraordinary *piety*. Possessing correct views of the character and government of God, he cherished continually an impressive conviction of his obligations and duties as a dependant and sinful subject. He ever made religion a consideration of *personal* interest, and consequently, notwithstanding his zeal and labors for the salvation of others, he did not neglect his own soul. Because of the multiplied efforts in which he engaged to bring others to the feet of the crucified Saviour, he did not consider himself as absolved from the duty which he enjoined upon them. His industry as a student, or as a Missionary, was not less conspicuous than as an humble and assiduous cultivator of his own gracious affections. He loved the Scriptures—he delighted in prayer—and in his examinations of his own heart, he was unusually particular and severe. The purity and strength of his devotional feelings, while prosecuting his academical education, have seldom been excelled; and they most thoroughly refute the oft-repeated objection, that classical studies *necessarily* repress the ardor of piety. It is possible that Mr Fisk did not devote so much of his time, while in College, to efforts for *intellectual* improvement, as might have been desirable. But he was not indolent; nor did he ungratefully despise and neglect the advantages which he enjoyed. All things considered, he held a creditable position in his class; and he was devotedly active, not only in cultivating personal piety, but also in diffusing around him the influence of an operative and fervid Christianity. We were well acquainted with him while in College, and at Andover. We have attentively observed the course which he has since pursued. And, in view of the whole, we have often contemplated him as affording a remarkable illustration of the fact, that a student, surrounded by many discouraging circumstances, and not distinguished at first as a scholar, may, in a few years, by well directed and persevering diligence, outstrip those who once were before him, and leave them far behind, both in intellectual attainments and in real usefulness.

In all his prayers and toils, he was distinguished for *unity of object*. The *one* engrossing, all absorbing object of his life, was the work of a Missionary. For this work he resolved, by every practicable method, to qualify himself, assured that should Providence

require him to remain and toil in some secluded country parish in New England, every qualification of a thorough-bred Missionary would even there be of essential service. And were this spirit—this genuine “passion for Missions,”—more extensively nurtured in our Colleges and Theological Institutions, they would become fountains whence far better streams would issue for the watering, not only of foreign, but also of domestic vineyards. The spirit of Missions is the spirit of the Apostles—the spirit of Christ.

Mr Fisk was remarkable, even from childhood, for *perseverance*. Whenever his mind was established in regard to duty, he urged his way firmly onward to its performance. In almost every enterprise of his life, we discover indications of this steady and unwavering adherence to his original purpose—never yielding to small difficulties—never relinquishing his object, unless convinced of its impracticableness by the opposing providence of God. He was a stranger to that disgraceful timidity which hesitates, and is fearful of doing duty because the consequences threaten to be disastrous to himself. He studied not his own ease or gratification, but the will and honor of his Master. He dared to do what he believed God required of him, and dared not do less. And this moral heroism was as strikingly developed in his patient submission when his plans were interrupted, as in his zealous prosecution of them, while their accomplishment seemed practicable.

In the loftiest and purest import of the term, Mr Fisk was an *enthusiast*. His enthusiasm, however, was accompanied by *light* as well as *heat*. It was chastened and regulated by principle, and seldom overstepped the limits of Christian prudence. It was the concentrated emotion of a mind, deeply convinced of the depravity and peril of the perishing myriads of the human family, and desirous to put forth its utmost energies to rescue at least some of them from the terrors of “the coming wrath.” He had enlarged conceptions of the stupendous value of the soul, the holiness of God, and the awfulness of the sinner’s destiny; and he counted not his life dear unto himself, so that he might be the instrument of publishing the tidings of a Saviour’s love in the abodes of ignorance and crime.

One fact developed in the course of this ‘Memoir,’ though perhaps of little value in the estimation of others, excited in us a peculiar interest. *Mr Fisk submitted to Providence, and the judgment of the Board, the selection of the field where he should labor.* He had surrendered himself, without reservation, to the work of a Missionary, and was willing to wear out his life in *any* part of the world where he might be useful in winning souls to Christ. This was his highest ambition. Consequently he felt little solicitude, whether, after doing all the good in his power, his body might be interred in some island of the Pacific seas, beneath the snows of Greenland, among the arid sands of Africa, or in the jungles of Hindoostan. He felt that he was devoted to the service of a Redeemer, who, while a Missionary in this ruined world, had “not where to lay his head,” and he would not be particular about his temporal comfort, provided he could *somewhere* demonstrate his fi-

delity to that Redeemer, and be permitted to guide some wandering souls to the field of his compassion.

Of the book, whose title is placed at the head of this article, and from which we have derived the materials for this condensed sketch, we have little to say. With its structure, in the main, we are pleased. To the eighth Chapter we would only add the following words: *And it would doubtless have been still more interesting, had there been among the communicants a Roman Catholic and a Quaker.*

The Author has exhibited his talent, not so much by what he has himself written, as by a judicious selection and arrangement of the documents which were left by his deceased friend. The memory of many an excellent man has suffered, and the influence of his writings and of his example has been greatly diminished, in consequence of the selection of a biographer, who has evinced less solicitude to do justice to the departed subject, than to *show off* his own ability to *make a book*. Not so in the case before us. We see nothing of Mr Bond, except what is necessary in order to preserve the narration unbroken, with occasionally a remark at the conclusion of a chapter, or of a particular subject, such as would be natural to any one whose mind was deeply interested in the events recorded. He throws himself into the distance, and shows us Fisk—Pliny Fisk, just as he was; and hence, every one who delights in a true exhibition of things and characters, must read this volume with satisfaction. It is a plain, undecorated narrative; exhibiting facts such as a lover of truth, and an admirer of the Christian character would wish to find. It presents to us a young man, of little more than ordinary powers, by the mere force of a consistent piety, urging his way through embarrassments and difficulties, at which others would have been disheartened; never losing sight of the one object toward which all his efforts centred; prosecuting his duties, however toilsome, with a quenchless ardency of soul; rendering every thing around him and within him, subservient to the promotion of his object; renouncing the satisfactions of domestic felicity; zealously pushing his researches into every section of the country about him, for the benefit of his successors in the field; exposing and combatting “spiritual wickedness in high places;” continually projecting fresh schemes for extending the light of salvation, and continually executing those schemes; and at last, at the age of thirty-three, calmly resigning his spirit into the hands of that Redeemer in whom he trusted, and for whom he labored.

The Selection and Use of Acceptable Words in Preaching; a Sermon, delivered at the Ordination of Mr EBENEZER THRESHER, Jr. to the Pastoral Charge of the First Baptist Church, Portland. By DANIEL SHARP, Pastor of the Third Baptist Church in Boston.

LANGUAGE is the most common medium of communication between man and man. By this, either written or spoken, we im-

part to others the knowledge of our opinions and desires, and of facts with which we are acquainted. The interests of society require that our language should be a correct representation of what we think. In making statements of facts, which may have influence upon the political and religious opinions of men, and may affect the whole course of their lives; or in making historical records of events, perversion of language to purposes of deception is universally denounced. But not only falsehood thus meets with reprobation. Concealment of truth, defective or partial views of truth, feeble representations of what ought universally to be known as important facts or opinions, may expect the censure of the wise and good. Much more in him,

“ Who negociates between God and man,
 _____as God’s ambassador—

and who is a public advocate and expounder of a revelation which purports to be from heaven, the reception or rejection of which will fix man’s weal or wo forever,”—much more in him do we demand the annunciation of truth, of the whole truth, of truth unperverted by human opinion, of truth undisguised and uninjured by the medium through which it is presented.

The public teacher of religion having proposed to make a simple, perspicuous, and forcible statement of divine truth, will by adhering to this purpose, be saved from an unworthy attention to mere language. While he avails himself of the power of language, distinctly to explain and cogently to enforce divine truth, he will not employ it in order to strip the truth of its essential characteristics, so as to secure for it an apparent acceptance and to shield himself against the charge of making unreasonable demands upon the belief and the practice of his hearers. Language he will employ, for explaining and vindicating the claims of religion, and for securing obedience to those claims, comparatively disregarding the opinions and feelings which men may cherish respecting himself. His effort will be, not to exhibit an elegant combination of finely wrought sentences, but in an intelligible and earnest manner, “to declare all the counsel of God.” Alas! if a minister loves display, if he loves to invest himself with the pomp of language, “he may be amusing his people with the mere sound and arrangement of words, while they are famishing for the bread of life.” How often, alas! when the professed minister of religion has been standing in the holy place, and occupying the hours sacred to devotion, in a manner which has called forth the admiration of the people, has religion herself bled at every pore!

But has not the pulpit furnished specimens of language and style that are almost beyond praise, and that will occupy the rank of models for successive generations? And have not discourses, thus distinguished for excellence, been manifestly employed by the Holy Spirit as instruments of saving the soul? Unquestionably. But examine those performances. What, (waiving the question of divine influence) what gave them their power? Was it the structure of the sentences, the accurate measure of the periods, the polish of

the diction? Or rather, was it not the truth of the sentiments, the rich infusion of scriptural thought, the clearness of the expression, the author's manifest losing of himself in the presenting of his subject? The fact is, God honors piety. A sound judgment, a warm heart, a fervid zeal in the cause of Christ, will impart many positive excellencies even of style to a minister's public discourses; while through deficiency of these qualities, a man, solicitous for reputation, "coldly correct and critically dull," will be powerless in the work of saving souls, and even in attracting towards himself the favor of his fellow creatures. No wonder then, that when in connexion with literary qualifications, there is possessed a fervid zeal for the honor of Christ and the salvation of men; no wonder that discourses should be produced, which, while they build up the humble Christian in his most holy faith, possess also the attractions of a finished and eloquent composition.

If a minister adheres, in his discourses, to the purpose which has been mentioned, he will need but few hints respecting his choice of language. He ought to understand the declarations of the Bible on which he proposes to speak, and he ought to choose such language as will distinctly and fully convey to his hearers the meaning of the Bible. That this is his duty, is plain, from the importance of the subjects presented in the Bible. That there is need of effort at this point, appears from the fact, that many Christians have so inadequate, and many so incorrect notions respecting some scriptural subjects; that many terms, which are in current use among religious people, and which may be called the technical terms of religious conversation, are so indefinitely apprehended; and that many words and phrases are often undergoing variations in meaning, either by losing somewhat of their former signification, or by receiving additional shades of meaning. The language by which ministers endeavor to express their ideas, ought to be such as they know will convey precisely those ideas; and when certain words, or phrases, however long sanctioned by use, and however ready to recur to the preacher's mind, are yet not understood, or are understood in a sense different from that which the preacher intended, he ought to select other words which will convey his ideas to the mass of his hearers. Had the minds of men been more directed to things than to words, many fierce controversies might have been spared, many factions in churches might have been prevented, many a disconsolate Christian might have gone on his way rejoicing, and many a self-deceived professor might have seen the error of his way. On ministers is it incumbent to use such language as will distinctly and fully convey the meaning of the Bible, because by the statements of the pulpit more than by the declarations of the inspired word, are the religious opinions of congregations affected. Whatever excellencies then may belong to a minister's language, if on this point there be a failure, there is failure where most of all ought to be success.

But no minister should be contented with barely escaping the charge of misrepresenting, or of not fully exhibiting the meaning of the Bible. Such language should be chosen as is adapted most

deeply to impress the minds of the hearers. It is well known that the same truths uttered by different men produce very different effects on the same minds. Ministers ought to understand this fact, and to take advantage of it in their addresses. Different congregations require different treatment; and to some subjects the diffuse style is best adapted, while others require concentration of thought and of expression. The salvation of his people and the extending of religious influence into all parts of their characters and into all their conduct, should be the controlling objects of every minister; and in order to gain these objects, there is not a better rule by which to regulate his public instructions, than that which is couched in the Apostle Paul's remark, "In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

The character and state of a congregation, will have influence upon a judicious minister's selection of language and illustrations. What to some persons is perfectly obvious, and may be used as an illustration of a difficult subject, would itself require an illustration in order to benefit some other men. There are words and phrases which are quite familiar to certain ranks of society, but which would be entirely misapprehended by other ranks. Common prudence and benevolence dictate, that in these things a minister should become "all things to all men." By this wise adaptation, while no essential principles of grammar or of rhetoric are violated, and no 'academic ears' are offended, the knowledge of religious truth is diffused, and men of limited acquirements may be made 'wise unto salvation.' But alas! how sadly does he mistake the design of the sacred office, in whose addresses are continually occurring words and forms of speech which convey no other information to the majority of men, than that he is marvellously learned; or which prove, as charity would fain believe, that he is so intent upon the salvation of certain men, that the mass of his hearers has escaped his observation. Let it not be thought, however, that men of thorough education are most in danger of erring in respect to the choice of words. Far from it. One of the most common results of sound learning is, to enable its possessor to make things plain.

Let a minister of the gospel cherish a proper spirit, and there will be little danger of erring in point of language. Rising above all inferior considerations, his aim will be to impress his hearers with the truths of religion, and thus to contribute to their salvation. Having before him this single object, he will not attempt to soar above their capacities, nor will he descend to any offensive forms of speech. He will not choose subjects, "which minister questions rather than godly edifying;" and his discourses will be pervaded by such an affectionate sensibility as will make it evident to all, that his heart's desire and prayer to God is, that his hearers may be saved. The cultivation of the Christian temper is of supreme importance to the preacher. It will deliver him from the temptation to fretfulness and impatience. It will prevent him from being

weary in well doing." It will stimulate him to pursue his "work of faith and labor of love," with a father's affectionate desire, so that he will be willing to impart unto his people, not the gospel of God only, but his own soul also, because they will be dear unto him. Whatever view we take of the minister, in all the duties and relations to which he is called, true sensibility is of vital importance. In the selection of language, not less than in other departments of labor, is its influence powerful and salutary; as an orator, especially as a Christian orator, it is indispensable to the highest success. With gratitude we add, that real sensibility is best cultivated by familiar acquaintance with the Scriptures and by habitual communion with God.

Those who have read the sermon named at the head of this article, will perceive that we have for the most part followed the train of thought which it presents. The discourse is worthy of perusal. It is marked by the usual good sense of its author.

In the perusal of it, we were deeply impressed with the importance of extensive preparatory study in those who are called to the care of souls; of a general acquaintance with the Scriptures; and of careful attention to each particular subject on which a discourse may be founded. For ministers "should consider it a sacred duty to understand the expressions of the inspired writers." It is "by reflecting on the words of the text and their connexion; considering the design of the writer; by consulting parallel passages; by ascertaining whether the language is literal or figurative; by becoming acquainted with the history of the particular period when the Scriptures were written, its manners, customs, and events; and by adopting correct principles of interpretation," that ministers "will be enabled rightly to divide the word of truth." pp. 6, 7.

We were also impressed with the importance of ministers' having an enlarged acquaintance with the human character; so that they may adapt their conduct and their instructions to the various classes of men, and may be prepared for every variety of situation in which divine Providence may place them.

Nor were we less impressed with the sentiment, that a minister of the gospel should be something more than a mere student. He must not only be conversant with the spirits of the mighty dead whose works still live, and will long live, and shed a benignant lustre on man's path to eternity; he must also feel a sympathy with the living, moving forms around him. He must associate with men as being himself a fellowman, in the exercise of all the charities of our common nature, as the friend and the guide, as the guardian and the comforter. Thus his discourses will belong to the age: they will be fitted to existing circumstances; they will flow from an everliving fountain, not only of knowledge and piety, but also of kind and solicitous regard for whatever concerns the temporal and the eternal well-being of those for whom he watches and for whom he must give account. A minister should be a diligent, affectionate pastor, as well as a laborious student. By combining, as far as possible, the qualities of both, he will be "a workman that needeth not to be ashamed."

The CHARGE and the other addresses delivered on the same occasion as the sermon, contain judicious statements of Christian doctrine and duty, and exhibit much fraternal feeling. Our readers will be gratified by a few sentences from the valuable Address to the church and society, with which Mr Stow of Portsmouth closed the services at the ordination of Mr Thresher.

‘You will permit me, as the organ of this council, to caution you against that inordinate affection, which may blaze extravagantly for a season, and then, from mere exhaustion, decline and expire. Love that is at first intense and ardent, does occasionally settle down into a calm and steady attachment. But it not unfrequently happens that those who are the most ready and frank to express their love to their minister, when he commences his labors, are the first to exhibit coldness, and wish him away. To you, therefore, we make the suggestion—*begin as you design to continue.*

‘If you love your pastor, as you should, “for his work’s sake,” you will of course provide thoroughly for the comfort of himself and family. And in making this provision, you will be cautious that no individual is denied the pleasure of doing his true proportion. The piety of that man is of small estimation, who could voluntarily deprive himself of such a privilege. He must have very limited conceptions of the worth of the soul—the preciousness of the Saviour—or the terrors of eternity.

‘But though you may love your pastor, and express your attachment by acts of special kindness, *do not flatter him.* If he pray like a seraph, never tell him of it. If he be as pious as Baxter—as profound as Newton—or as eloquent as Whitefield—proclaim it not in his ears—let him remain so. If he is esteemed as a prodigy of intellectual strength—if he be admired for his ingenuity at interpretation—if his style should charm the fastidious ear of taste—if his voice be as melodious as the ducimer—Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of feeling, or dissatisfaction with his performances, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers’ hearts are much like yours—capable of inflation by pride and self-conceit.

‘Do not visit him too frequently—especially during the latter half of the week, when his mind is engrossed with the preparations for the sanctuary. It is for your interest—for the interest and honor of your cause—that his discourses should be thoroughly studied, and bedewed with the tears of the closet.

‘When you are in affliction—whether from the death of kindred, or from illness in your families, or from any other cause, get information to your pastor as soon as practicable. Never wait for him to learn your condition by mere rumor; but send for him as conscientiously as you do for a physician, and then you will be sure of his visits, sympathies, and prayers. Or, if you thus neglect to inform him of your trials, beware that you never accuse him of neglecting the afflicted. It is exceedingly unkind to keep him in ignorance of your sorrows, and then throw out bitter insinuations touching his want of sympathy or fidelity.

‘Whenever he preaches, be early at the house of God, and there give him your undivided attention. Give him your countenances—your ears—your eyes. If, when conversing with him on a subject which you deemed important, he should turn away his face, or stare

vacantly around, or hold down his head, or indicate the least inattention, you would denounce him as insultingly uncivil. He comes to you with a message from the crucified Saviour, "Take heed, therefore, how ye hear."

'And when the services of the sanctuary are concluded, you will best demonstrate your respect for him and the truth, by retiring directly to your habitations. It is a grief to the minister's heart to witness groups of his hearers, after worship, collecting in the aisles, or in the vestibule, exchanging salutations and conversing on topics foreign from the subject of his discourse. You may deceive yourselves into the belief that it is a mark of friendliness and brotherly love. But it is one of the most effectual devices of Satan, to take away the word out of your hearts, lest ye should believe and be saved.'

NEW PUBLICATIONS.

Proposals have been issued by J. J. Woodward for publishing a monthly periodical, to be styled **THE GENIUS OF THE AGE, a Christian and Literary Miscellany, composed chiefly of selections from foreign publications, by the Rev. W. T. BRANTLY, of Philadelphia.** It is to contain not less than sixty four pages each month, and to be executed in a superior style. The price is to be three dollars a year, payable in advance. "The productions of genius and piety are intended to adorn this work. The best articles in prose and poetry for the exhibition of evangelical truth, elegant literature and the arts, are promised to the future patrons of this Magazine. The English work entitled *The Spirit and Manners of the Age*, will be in some degree the model of this. It will be entirely free from all sectarian views of religion."

We have received the first number of **THE TRANSYLVANIAN, or Lexington Literary Journal**, edited by Thomas J. Matthews, A. M. Morris Professor of Mathematics and Natural Philosophy in Transylvania University. The work is published monthly at Lexington, Kentucky, and each number is to contain forty pages. The price is \$2,50 a year. The following is from the prospectus:

"To diffuse more widely interesting and useful knowledge; to record the progress of discovery in the sciences, and of invention in the arts; to mark improvements in the science and art of teaching; to advance the interests of education in all its departments, and to

promote a pure and elevated morality, are the objects of *The Transylvanian*. The work relies for patronage on those who have tasted the pleasures of knowledge, and whose patriotism prompts them to labor for its diffusion. Judicious efforts to increase intelligence in this Western country, which is soon to exert an important influence on the destinies of the whole Union, should be kindly cherished by every lover of freedom. Should this work receive the necessary encouragement, the editor, aided by several literary friends, will diligently exert himself to fill its pages in a manner satisfactory to its patrons. The profits of the work, after satisfying all pecuniary demands, shall be devoted exclusively, by the publishing committee, to the increase of the Library and Philosophical Apparatus of Transylvania University."

Christian Fellowship, or the Church Member's Guide. By J. A. JAMES, A. M. Birmingham, England. Edited by J. O. Choules, A. M. Pastor of the Second Baptist Church, Newport, R. I. Boston: Lincoln & Edmands.

Natural Theology; or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature. By William Paley, D. D. Arch-Deacon of Carlisle. *Illustrated by the Plates*, and by a selection from the Notes of James Paxton, Member of the Royal College of Surgeons, London. With additional Notes, original and selected, for this edition; and a Vocabulary of scientific Terms. Boston: Lincoln & Edmands.

MISSIONARY REGISTER.

FOR MAY, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

BURMAN MISSION.

THE latest communications from our Missionary brethren in the Burman Empire, present increasing evidence of the divine blessing, and gratifying prospects for the future. The following extracts from Mr Judson's Journal, just received by the Corresponding Secretary, will be read with deep interest.

MR JUDSON'S JOURNAL.

July 28, 1828. Yesterday, five persons were baptized, whose names and characters are as follows:

1. Mc Donald, a native Hindoo, twenty-eight years of age. He renounced heathenism a few years ago, and was christened by an English clergyman on the Madras coast. His first profession of christianity was probably sincere, but within a few months, he became acquainted with some persons whose communications unsettled his mind, and reduced him to a state of darkness and perplexity, for several years. When he came to this coast, about a year ago, he assumed the English dress, and in correspondence with his former friends, in Madras and Bengal, he made many attempts to disseminate erroneous sentiments in all classes of society; but happily without the slightest success. One morning about a fortnight ago, he came to the zayat, and heard the doctrines of implicit faith in the word of God, and of regeneration by the power of the Holy Spirit—doctrines which were quite new, and at the same time quite satisfactory to his soul. He yielded at once to the force of truth, and became, to all appearance, an hum-

ble, teachable disciple of the divine Son. He understands Burman enough to join in our worship, and on his requesting baptism, we had no hesitation about receiving him into our little number. He brought with him, yesterday, a large bundle, which he informed us contained the tracts and publications, which had given him so much trouble; and when he was baptized, he buried them, with his former character, in the watery grave.

2. Moug Shway-pan, whose name has been sometimes mentioned in the journal as a hopeful inquirer. He has been a constant attendant at the zayat, ever since it was built, and is a pretty fair specimen of a cautious Burman, who turns a thing over ten thousand times, before he takes it; but when he once takes it, holds it forever. He accordingly appears now very firm and decided.

3. Mai Nyo, an aged female, above eighty. She says she was a little girl, when the great Alompra subverted the kingdom of Pegu, and established the present Burman dynasty; so that she has lived under eight successive monarchs. She became acquainted with Mrs Wade three or four months ago; and though she is bitterly opposed by her relatives, on whom she is quite dependant, and though she has been, especially of late years, a devotee in religious duties, she has renounced all for Christ, and with tottering steps, bending under the infirmities of age, has done homage to the King of kings, in the baptismal stream.

4. Mah-ree (Mary Hasseltine,) about twelve years old, daughter of Moug Shway-bay, and the only girl that survives of the female school which Mrs Judson commenced at Ava.

5. Mee Aa, of the same age and standing as Mah-ree. These two girls are the first fruits of an incipient re-

vival in the school, similar to those glorious revivals, which distinguish our beloved native land. May the Holy Spirit be poured out more copiously on our own hearts, on the children of the school, and on all the inhabitants of Maulamyng.

While I have my English pen in hand (an event which rarely occurs) I would say a word concerning Ko Myat-kyau, who was baptized last March, especially as we have considered him an assistant in the mission, since that time.

He is, as I have mentioned, a brother of the first native chief in the place—nearly fifty years of age—of most respectable rank in society, more so than any other that has been baptized—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. His literary attainments are scanty, but he has command of handsome language, particularly that which is current in the higher classes of society. He has been an inquirer after truth, many years, and has diligently investigated the systems of Boodha, of Brahma and of Mahomet. At length, he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor, than commonly characterize his cool, considerate countrymen. He has suffered as much persecution, as can be openly inflicted under British government. All his relations and friends joined in a most appalling cry against him; his wife commenced a suit for divorce; and his brother publicly declared, that if he had the power of life and death, he would instantly wipe out, with his blood, the disgrace brought upon the family. Our friend bore it all with the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favor. His wife has relinquished her suit, and begins to listen to the word; his brother has become silent; and some few of the relatives begin to speak in our favor.

It ought to be added, that Ko Myat-kyau has given up all worldly business, and devoted himself to assisting us in our missionary work. For this he is particularly fitted by his undissembled humility. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavoring, in language intelligible to her dark mind, to communicate some

idea of the mysteries of redeeming love.

But in commending Ko Myat-kyau, I would not forget our old tried friends, Mounng Ing and Mounng Shway-bay. The former says it is his meat and drink to preach the gospel, and when, for some time, he has no good opportunity, he feels like a person deprived of his necessary food. The latter has been lately growing in habitual self-denial and holiness of heart; his prayers savor of heavenly communion; and it was through a word from him, spoken in season to his daughter, Mah-ree, that the revival commenced in the female school.

August 3, Lord's-day. We baptized Meh Tan-goung, Meh Nen-mah, and Meh Nen Yay, three girls from the school, whose cases are rendered interesting, by the considerable knowledge they have acquired in the course of a few months, by the distinctness of their religious experience, and by the violent persecution they have suffered from their respective parents and relatives. Meh Tan-goung's case is particularly interesting, when contrasted with that of her elder sister Meh Lau, who, after experiencing very clear and pungent convictions of divine truth, has at length been induced, by alternate promises and threatenings, deliberately to reject the Saviour of sinners, and join her mother's party.

Another girl, Meh Pike, who gives us satisfactory evidence of being truly converted, was brought before the church this day; but her mother being a member of the church, it was thought by some, that she was perhaps influenced by her mother's example, rather than by the convictions of her own mind, and we could not get a clear vote for her admission.

An elderly man, Ko Shan, was also presented; but his replies were so indistinct that he was rejected by an overwhelming majority.

Moung San-loon the 2d, mentioned May 31st, was accepted for baptism next Lord's-day.

4. Meh Tan-goung's mother came early in the morning, before any of us were up, and having made her elder daughter, Meh Lau, open the door of the school zayat, she fell upon her younger daughter, abusing and beating her, until fearing that she should alarm the house, she went off. Soon after, however, she came again, and finding her daughter outside, she beat her on

the head with an umbrella, and threatened to sell her for a slave. She then went into town, and after raising a tumult in the market place, and declaring that her daughter had entered into a religion, which prevented her lying and cheating, so that she was quite lost to all purposes of trade, she carried the alarming tale to the mothers of the other two girls who were baptized yesterday. One of them, the mother of Mee Nennah, who has been most violent heretofore, came in a rage to Mrs Wade, (brother Wade and myself being absent at our zayats,) and after using as bad language as she dared, she ran down to the school-room, seized her daughter by the hair, and dragged her out doors towards a heap of wood, where she would have quickly armed herself with a weapon, had not Mrs Wade interfered, and rescued the victim, upon which the mother went off, muttering vengeance. The girls bore all this abuse in silent submission, and really manifested something of the spirit of martyrs. All three are taken into the house, for the present, lest their infuriated relatives should make an assault upon them by night.

Poor Mee Aa, baptized Sunday before last, lives in great fear. She is daily expecting her mother from Amherst, who will no doubt take her away instantly, and use all the means in her power to make her renounce the Christian religion.

Aug. 10, Lord's-day. Ko Shan having satisfied us all, during the past week, that his unfavorable appearance last Lord's-day, was owing more to his want of language to express his ideas, (being a Taling, and but little acquainted with the Burman,) than to his want of grace, was this day re-examined and accepted. Mee Pike also was accepted, and these, together with Moug San-loon the 2d, received baptism.

Two other girls, younger than those who have been baptized, appear to have obtained light and hope in Christ. "Out of the mouth of babes and sucklings thou hast perfected praise." One of them, Mee Youk, about eight years old, gives as clear, satisfactory evidence of real conversion, as any of the older girls. The other, Mee Kway, like our departed Mee Shway-ee, was rescued at Amherst, from miserable slavery. She has hitherto given us very little pleasure, but is now led to see that she has been an uncommonly wicked child, and to feel an humble, penitent disposition.

MAY, 1829.

24, Lord's-day. Mee Youk received baptism, though her brother, a young man, threatens "to beat her to death."

Sept. 21, Lord's-day. We baptized Oo Peenyah, Pandarram, and Mee Kway; the first, a respectable person, about fifty years of age, a native of Tavoy—by profession a doctor; the second, a Hindoo from the Madras coast, a doctor, also, and astrologer, quite ignorant of English and Burman, and brought to the knowledge of the truth, through the instrumentality of Mc Donald, and the New Testament in Tamul, which he has had in his hand day and night, for the last six weeks; the third, the little girl mentioned Aug. 10.

In the afternoon, we partook of the Lord's supper, with twenty native communicants, four being absent from illness or other causes, beside those at Rangoon and Tavoy.

A. JUDSON.

From the foregoing journal it will be perceived, that light is now beaming on the minds of the benighted Burmans, and the word of the Lord is beginning to have free course. The blessing poured out on the school at Maulamyng, cannot fail to encourage an increase of pecuniary aid for its support and extension. Let bountiful offerings be cheerfully tendered, that multitudes of these Burman children may be brought under the influence of the means of grace.

The increase of native preachers must awaken the most lively gratitude, and inspire increasing confidence in the evangelizing of Burmah. The whitening fields call also for additional laborers to proceed from this country. A cry reaches us across the bosom of the deep, 'Come over into Burmah and help us.' Are there not young men of talents, piety and education, in our churches, whose hearts burn with a generous fervor for the salvation of the heathen? Will not the love of Christ constrain them to say, 'Here are we, Lord, send us.' As measures are in progress for publishing the Scriptures, and issuing tracts in the Burman empire, new fields will present for cultivation, and

new and multiplied efforts will be demanded. Let the churches pray that the Lord of the harvest may send forth additional laborers.

MR BOARDMAN'S JOURNAL.

It has been announced, that Mr Boardman has proceeded to Tavoy, and established a new and interesting Missionary Station. But as it will be gratifying to trace the history of the station from its commencement, we shall make copious selections from Mr Boardman's Journals, received by the Corresponding Secretary, comprising a statement of the rise and progress of the establishment.

Conversation with a School Boy.

Maulamyng, Jan. 20, 1828. One of the school boys requested me this evening, to allow him to read the Scriptures all day to-morrow. I asked him why he wished to read the Scriptures. "In order," said he, "to become a disciple." Do you then wish to become a disciple while yet so young? "I do, Sir, because young people are exposed to death as well as others; and if I should die without becoming a disciple, I should go to hell; but if I become a disciple, I should have nothing to fear." Have you seen your sins? "I have seen some of them." What sins does your conscience charge you with? "I have neglected the true God, who has sustained me by night and by day, has fed and clothed me all my days, and I have worshipped false gods." But you have not worshipped Gaudama? "I have not worshipped *him*, Sir; but have neglected the true God." He then confessed some other violations of the divine commands. On his speaking of Christ as a great benefactor, I asked him why we should love Jesus Christ. "Because," said he, "he pitied us, and laid down his life to save us from hell."

Kindness of Dr Callender.

Jan. 23. Our beloved babe has for the last three weeks been severely afflicted with ophthalmia. We feel under great obligations for the assiduous attention which our dear friend, Dr Callender, of his Majesty's 45th regiment, has shown her. Indeed this is only one of the cases in which we

have experienced his kindness. From the first of our acquaintance with him in Calcutta, he has been ever ready to afford us all the assistance in his power. He attended on Mrs Boardman and our babe during their severe illness immediately after our arrival in Amherst; and in many other cases he has evinced much delight in contributing to our comfort. Although he will receive no compensation from us, we doubt not he will be recompensed at the resurrection of the just. It is a subject of deep regret to us that the declining state of his health obliges him soon to leave us for Scotland, his native land.

24. Received a farewell visit from our friend and Christian brother, Dr Callender. He leaves to-morrow. Our prayer is, that the God of grace may comfort and support him in all his pilgrimage, and at last raise him to a seat of glory in the skies.

Danger from Fire.

March 8. Evening. Just as we were lighting our lamps, we heard a rushing wind like a hurricane coming from the east. We ran out of doors, and saw the eastern mountains, a mile from our house, all in a glowing flame, and a violent tempest driving the fire directly towards us. The mountains for a mile or more in extent were involved in one general blaze; and, as the grass and brushwood were thick and dry around, the devouring element spread and advanced towards us with amazing rapidity. From the nature of our house, built of bamboo and leaves, we knew that if the fire reached it, all attempts to save it would be ineffectual. Our only resource would be in precipitate flight, as the house would be reduced to ashes in the space of ten or fifteen minutes. We packed up a few clothes, and other light articles of necessary use, and stood prepared to retreat from the impending danger. The darkness of the evening heightened our fears, and we had reason to apprehend that tigers, leopards, and other wild beasts, driven by the fire from their haunts, might beset our path. The fire advanced still, and came within a few rods of our house, when, providentially, the wind ceased, and the fire subsided. The eastern horizon is still glittering with the blaze on the mountains. Thus we are again preserved when no human hand could save us. Bless the Lord for all his benefits.

Baptism administered.

March 20. At sunrise, witnessed the baptism of a young Burman, (rather a Siamese) twenty years old; the Lord has been exceedingly gracious to him. He seems to have more knowledge of Christ and his gospel, and more love to God, than some who have heard the gospel for many years.

New Station contemplated.

March 27, Thursday. In consequence of letters received from the Corresponding Secretary, advising our dispersing, in order to widen the sphere of our usefulness, we have lately thought much on the subject of forming a new station in some part of the country. We should choose that the new station should not be very remote from this place; but there is no eligible site for a mission within one hundred fifty miles, unless we enter again under the government of the Burmese. Tavoy and Arracan are two important provinces, ceded by the Burman monarch, in the late treaty with the English; and Tavoy (city) in the former, and the towns of Thoudway and Ramrec, not to mention Arracan (city) and Coxe's bazar, in the latter, are very important places. My brethren have decided that it is best for me to go. And as they are very decided in preferring Tavoy, and as Providence has given us some intimations in favor of that place, we have to-day concluded to proceed thither immediately.

Departure for Tavoy.

March 29. Left Maulamyng to-day, taking with us the young Siamese, lately baptized, and the Karen, who has been admitted as a candidate, but not yet baptized. I hope to enjoy the pleasure of baptizing him soon. We take also four of the school-boys, the parents of the other three not being willing that we should take them away.

March 30, Lord's-day. On board the H. C. Ship Ernaad, lying in Amherst harbor. At sunrise we reached the ship, and now (evening) are comfortably settled on board. We expect to sail on Tuesday.

31. Went on shore and visited, probably for the last time, the old mission house, and our lamented Mrs Judson's grave. We can seldom think of Amherst without the most painful associations. The place itself is delightful, but the events which have occurred there are extremely painful to our recollection.

April 1. At 3 P. M. left Amherst harbor, and are in hopes of reaching Tavoy in two or three days.

5. Came to anchor in the river twenty-one miles below Tavoy. Thanks to our heavenly Father for preserving us during another voyage.

Description of Tavoy.

April 9, 1828. Arrived with my dear family in Tavoy. The city stands on a low plain, and is regularly laid out, and surrounded by a wall of brick and a fosse; the streets intersect each other at right angles, and the general appearance of the people and houses exhibits much more of comfort and prosperity than that in the neighborhood of Maulamyng. The population of the place, according to the last census, is about 9000, of whom above 6000 are Burmans. Tavoy is in latitude 13 degrees 4 minutes, nearly south-east of Rangoon, and south by east of Martaban, at about 150 miles distance from each. Although the city is on a low plain, it is surrounded by high mountains on three sides. Across the mountains on the west side, it is only 15 miles to the sea. It is nearly 35 miles to the mouth of the river, and 21 miles from the anchoring ground for ships.

Reception and Prospects.

On our arrival we were very kindly received by the family of Captain Burney, the Civil Commissioner for the Tavoy District. What is the design of Providence in bringing us to this place;—whether we are to spend our days here, or wander still farther,—if we remain here for life, whether we are to toil and labor, and after all, say, 'Who hath believed our report?' or whether God is about to appear in mercy, to emancipate the Daways from the bondage of idolatry, we cannot foretell. One thing is certain, we were brought here by the guidance of Providence. We have come hither in simple obedience to what we could consider as nothing else than an indication of the divine will. Here then, in obedience to the intimations of Providence, we pitch our tent. Here we set up our banners. Here, if it is the Lord's will, we are willing to live and labor, and find our graves. Our Father, the pilgrim's God, be thou the guide of our youth. If thou hast any work to accomplish by us in this place, here are thy servants, employ us as thou seest best. From this day, till the close of life, may we

pursue no other object than that of serving our God and Redeemer.

Visit from Myat Poo.

April 19. This evening, a young man named Myat Poo attended Burman worship with us at the house, and after worship was ended he told me he was inquiring about the true religion. He said that he came lately from Maulamyng, where he had heard once or twice about our religion, ever since which time he had been considering it, and was now strongly inclined to embrace it. 'I began,' he said, 'to consider while at Maulamyng, but since I have seen Moungh Shway-bwen* and yourself in Tavoy, I have believed.' I told him not to think that by becoming a Christian he would attain worldly good, 'By no means, I seek not worldly good,' he said, 'I want to be saved. My whole past life seems to be nothing but sin against the eternal God, whom I have neither known nor served.' As we proceeded in conversation, his mind seemed more enlightened and his feelings more excited, and he said,—'When I was at Maulamyng, I had a little light like the dawn of day; now the sun has risen upon me; I was blind, now I see; I feel as if I had passed into another state of existence, (i.e. transmigrated.) I am very happy.' Afterwards, he added, 'As the grass and shrubbery, which in the hot season are dry and withered, instantly revive, look green and flourishing when the rains begin to fall, so my mind, which has been miserable and almost dead, is now revived and happy.† Before the evening was spent, he said his mind was made up, he renounced Boodhism, and embraced Christianity; and although a sojourner here before, he now wished to reside here permanently, and enjoy farther instructions. I gave him a book, desiring him to read it carefully and consider so weighty a matter somewhat longer, which he said he would do, adding, that he should come again to-morrow.

Visit from Burmans, &c.

April 20, Lord's-day. About twenty Burmans come in, as they said, 'to hear the new teacher.' I read a portion of Scripture, and engaged in prayer, and made a few remarks, some

of which they probably understood. Myat Poo was here most of the day, and expressed additional conviction of the truth of the Gospel. He is exceedingly meek and docile.

Death of a Neighbor.

April 21. We were much disturbed in our rest last night, by the lamentations and sorrowing of some women, on account of their relative who died suddenly in a house near ours. On such occasions it is customary for Burman women (not for men) to sorrow incessantly from the time the breath of their friend ceases till the body is interred or burnt, which is often forty-eight or even sixty hours. Dancing, tom-toms, cymbals, and various other instruments, are united to compose a discordant jargon, peculiar, I apprehend, to heathen ceremonies. This music is any thing but congenial to the mournful scene.

22. Thinking that by attending the funeral of our neighbor, I might form some acquaintances, and perhaps induce some to come and hear the gospel, I went; and when the priests joined the procession I mingled with them. They were about ten in all, generally aged respectable looking men. I walked by their side. We were preceded only by the presents, which were intended principally for the priests. We had not proceeded far, before one of them accosted me in Burman fashion, 'Whither are you going?' Ans. 'To the burying ground.' 'Did you know the deceased?' Ans. 'He was my neighbor and friend.' 'Your friend?' Ans. 'Yes. All the people of Tavoy are my friends. Is it good for me to attend the funeral?' 'Yes, very good.' A few desultory remarks were made, and we arrived at the place of performing funeral rites. It was near a gilded pagoda surrounded by a large number of smaller pagodas and zayats. When the whole procession had arrived, the corpse which was laid in a large wooded coffin of peculiar construction, fantastically dressed up with gilt paper and other tinsel ornaments, was laid upon a hillock formed apparently by the ashes of previous funeral rites, and while preparations were making to burn the corpse, the priests invited me to a shady seat, and then with the multitude gathering around me, began to make inquiries. It was a happy circumstance that we understood each other very readily. They soon con-

* Moungh Shway-bwen is the Siamese Christian who accompanied us from Maulamyng. He knew Myat Poo in that place.

† This is an exceedingly expressive figure in India.

jectured, without my telling them, that I was a religious teacher, and when they found that I came from a far country,—nay, from a country of which they had never heard,—the very existence of which was contrary to Gaudama's instructions in geography, their curiosity was very much excited. The priests inquired if I received offerings from Burmans. I told them I would not receive offerings that were made with a design of obtaining merit. 'Why not?' Because I do not believe that men who are sinners can have any merit. And to receive their offerings would be the same as sanctioning their errors. 'But how are men destitute of merit?' Ans. 'All men having sinned against the true God, by transgressing his law, they cannot merit any thing at his hand; and if they know not the true God, but worship a false one, and obey not the true law, they add sin to sin, and unless some way of salvation be found out, they must suffer the consequences of their sins.' The priests assented; and inquired, 'Have you found out that way?' Ans. I have heard that there is a way, and knowing that the Daways have not heard the joyful tidings, I have come to proclaim them. They requested me to explain my doctrine on the spot; which I thought it prudent to decline, and told them, that as I was not skilful in their language, and had no Scriptures with me, I chose not to preach at present; but if they would come to my house, I would tell them what I could. One of the priests said, 'I want to see this teacher again very much.' He inquired where I lived, and added, 'I shall come to see you.'

They asked me many more questions, invited me to see their ceremonies, conducted me back to the coolest seats, and when the funeral rites were over, we all repaired to a *zayat*, where the priests received their presents.

When the priests had assigned me a good seat and had all seated themselves near me, they pressed me to tell them about my religion. I finally said, the God we worship is free from sickness, old age, birth, death, and annihilation; is descended from no one, but exists of himself, eternally, without beginning, end, or change. 'What is his name?' His name is '*the true God*.' 'Of what race is he?' He is of his own race, without an equal or a progenitor. 'Where does he reside?' Every where; but he displays his glories in heaven.' 'But tell us more distinctly, where his residence is.' 'He is a spirit without a body, and is so glorious and exalted a being, that we cannot conceive of his nature or his residence.' 'I understand you,' said one of them, 'our minds are not mature enough to attain to such knowledge.' I added that Gaudama, the being whom the Burmans worshipped, was the very reverse of all this; to which the priests assented. When all was over, several of the priests who were going different ways, seemed desirous of my company. As the officiating priest was going the same way with me, I walked with him into town. He was a well proportioned, grey headed, smiling, but dignified old man. As we walked along, he took hold of my arm, and said, 'You have come to Tavoy, then, to teach religion.' I answered yes—and he smiled—probably in contempt. Such was my first interview with the ecclesiastics of this place thirteen days after my arrival. May it be followed by some good results. It will now be known in every corner of the town that a foreign teacher of a new religion has arrived. It would not be strange if the priests will condemn me as a dangerous heretic, and warn the people against coming to hear me. But great is the truth, and it will prevail.

(To be continued.)

LATEST INTELLIGENCE FROM THE BURMAN MISSION.

Extract from a Letter to the Corresponding Secretary.

Rev. and dear Sir,

Tavoy, Oct. 11, 1828.

We are going on as usual in our work. No baptisms since the third of August. One or two persons give us encouragement. Mrs Boardman has commenced a boarding school for girls; but it is a subject of very deep regret to us all that the Tavoy women speak so impure Burman, that Burmans who have lived here fifteen or twenty years cannot understand them. This is a most serious impediment to my dear partner in all her intercourse with the females of this place. We are constantly obliged to call an interpreter, in order to converse with them. The Karens in this province are attentive to the Gospel. We have much reason to hope they will, ere long, embrace it in sincerity. We are favored with excellent health.

Yours in the Gospel, GEO. D. BOARDMAN.

Middlesex and Norfolk Missionary Society, Auxiliary to the Baptist Board of Foreign Missions.

This Society held its third Annual Meeting in the Baptist Meeting-house at Roxbury, on Wednesday, April 1st. Delegates were present from Primary Societies in Cambridge, West-Cambridge, Canton, Charlestown, Dedham, Framingham, Woburn, Randolph and Roxbury. It having been previously announced that the meeting would be public, a large number of the friends of Missions were present. After singing a hymn, the blessing of God was supplicated in behalf of the Society and of Missions, by Rev. Mr Curtis of Canton. Interesting and appropriate addresses were then delivered by Mr E. Lincoln of Boston, Rev. Mr Jackson of Charlestown, Rev. Mr Jacobs of Cambridge, Rev. Mr Nelson of West-Cambridge, Rev. Mr Train of Framingham, and Rev. Mr Aldrich of Dedham. The remarks that were made on this occasion, and especially the gratifying intelligence which was communicated respecting the revivals at our missionary stations in Burmah, evidently produced much feeling in the assembly, and left a salutary impression on their minds; an impression, which will, it is believed, lead to more fervent prayer and more united exertions for the spread of the gospel and the conversion of the heathen. In the evening, Rev. Mr Putnam of Randolph, delivered a discourse, happily adapted to inspire benevolent feelings and stimulate to action, from Act xx. 35, "Ye ought to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" After which a collection was taken up in behalf of the Society amounting to 24 dollars.

At this meeting, Rev. Charles Train, of Framingham, Rev. Bela Jacobs, and Dea. Levi Farwell of Cambridge, and Rev. William Leverett of Roxbury, were appointed delegates from this Society to the General Convention, to be convened in Philadelphia, on the 29th inst.

The officers of the Society the ensuing year, are

- Rev. Charles Train, *President.*
- " Bela Jacobs, *Vice President.*
- " Henry Jackson, *Cor. Sec'ry.*
- " William Leverett, *Rec. Sec'ry.*
- Dea. James Fosdick, *Treasurer.*

The Society will hold its next annual meeting in Framingham, on the

2d Wednesday in April, 1830. Rev. William Leverett of Roxbury, was appointed first, and Rev. Moses Curtis of Canton, second preacher. As it is the object of this Society to excite the churches to more zeal and activity in the cause of Christ, and especially to more fervent prayer and systematic effort for the spread of the gospel, it is hoped every Baptist Church in the Counties of Middlesex and Norfolk will be represented at the next annual meeting, and that all the moneys raised within these Counties for Foreign Missions, will, hereafter, flow into the general treasury through this channel. During the last three years, (the whole period of its existence) this Society has paid over to the General Board a little more than 1200 dollars—that is, on an average, about 400 dollars each year. If all the churches would establish Primary Societies, or form themselves into Missionary Societies, and become connected with the County Auxiliary, there is no doubt 800 dollars would be raised the next year, and the amount would be annually increasing. Benevolence is the very soul of religion, and it will display itself in holy action, when objects, worthy of its attention, are presented. Public meetings in which facts shall be stated, respecting the actual condition of the heathen, their ignorance, their degradation, their misery—and in which information shall be communicated relating to the character, the wants, the sufferings and the success of our Missionaries;—and in which the commands of Christ, the obligations of Christians, and the motives for pious exertion presented in the gospel, shall be enforced—meetings of this character, it is believed, will, under the blessing of God, exert an influence, in every place in which they may be held, highly favorable both to personal piety and to religious activity. Every Christian must of necessity desire and pray for the universal spread of the gospel—for the conversion of the world to Christ. And this event will, at no very distant period, be accomplished. The earth shall be filled with the glory of God—his Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. The kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, and he shall reign from sea to sea, and from the river to the ends of the earth. Through the instrumentality of his people, God is now reconciling the

world to himself, and this blessed work will go on and hasten to its consummation, just in proportion to the prayers and exertions of Christians. God grant that our denomination, as well other religious communities, may realize their obligations, and unitedly arise in the strength of their Redeemer, and let their light shine and their influence extend over the whole earth.

In behalf of the Society,

W. LEVERETT, *Rec. Sec'y.*

REVIVALS OF RELIGION.

Extract of a Letter from Rev. J. Hartwell, Jr. to a friend in this vicinity, dated Sumterville, S. C. March 13, 1829.

'The Lord has here placed me in an extensive field for ministerial labor, and has given me to hope that my labors are not in vain. I have had the happiness of baptizing about *two hundred and seventy-five*, within the last eighteen months, and the revival is still in happy progress in several places in this vicinity. We have had a great display of the power of the Spirit of God in the conversion of sinners. I suppose that in the time above mentioned, not less than *one thousand* have joined the different churches in this (Sumter) District. What hath God wrought!

'I forwarded you, by last mail, the minutes of the Charleston Association—by them you will see that my engagements are not few. The Principal of our Furman Academy and Theological Institution, having resigned and left, the committee have appointed me as his successor, at least for the present year; and feeling that private gratification ought to give way to public utility, I have consented to give up my anticipated journey to the north the ensuing summer, and accept the appointment. Our Institution is yet in its very infancy, and has great difficulties to encounter and many enemies to oppose. It is an opiuon, but too popular, that if God calls a man to preach, it is of no consequence whether he knows any thing or not; consequently, we have good as well as bad men against us. I think, however, that this opinion is yielding to the more correct idea that those who would *teach* others, must first be taught themselves.'

Extract of a Letter from Rev. John Peck, to a friend in Salem.

Rock Spring, Mar. 23, 1829.

'The state of things at the Seminary is most interesting. The seriousness, that has for some months been gradually increasing, has assumed the characteristics of a revival among the students, which prevails generally. A number have professed to be converted, amongst whom are some, whose minds are already inquiring the path of duty in relation to the ministry. I can perceive, that correct principles are making a steady and successful progress through the country. We soon shall have our tract system in successful operation. The second Saturday and Sabbath in April, a meeting is appointed to be holden, and if expedient, to constitute a church at the Seminary. It is expected that several will be baptized on the occasion.'

THE CONVERTED INDIAN PRINCE.

Perhaps few uninspired works have been more extensively blessed to the conversion of sinners, than the inestimable treatise, *Baxter's Call to the Unconverted*. It has been translated into numerous languages, and the number of copies dispersed cannot be estimated. Mr Elliot, the apostle of the Indians, translated the work into the Indian language. Dr Rippon, of London, in a Sermon delivered before the Society for promoting Christian Knowledge, states an instance of peculiar attachment to the work in a young Indian Prince, which he remarks, is recorded too briefly in the few following lines of Mr Elliot's Life, written by Cotton Mather.

'Methinks I see that juvenile Sachem; the tufted feathers wave on his head; his hair in double tresses drops loosely on this side and on that, decorated with corals and with silver rings; a piece of gold is suspended from the cartilage of his nostrils, and the lappets of his ears are hung with pearls, with flowers, and with silver crosses. This part of his face is streaked with blue, the emblem of peace among Indians; and that part of it with vermilion, the signal of readiness for war. A broad collar of violet wampum ornaments his breast, on which hangs the scalping knife; in his hand is the tomahawk; his hatchet is hung on his girdle, and, in all the insolence of pride, he says, An Indian cares not for the Long Knives,

(meaning the Americans) nor for the God of the Long Knives. But, O astonishing compassion and grace! this God, this insulted God, cared for *him*. Mr John Cotton, an eminent Indian Missionary, carried the news of salvation to the savage clan, in which this young Prince was a Sachem. Mr Baxter's Call to the Unconverted was also given him. The lion become a lamb. Immediately the scalping-knife, the fatal tomahawk, and the bloody hatchet, were abandoned, all abandoned, for the Calumet, the pipe of friendship; while the tremendous war-whoop is exchanged, for an air now well known among the converted Indians, Glory to God in the highest; on earth peace; good will among the Six Nations, among the Long Knives, and the great people beyond the river; yea, good will among all the sons and

daughters of *men*, of every tribe, in whatever clime they breathe. This I cannot but assure myself was his spirit; and through a long, lingering disorder, he kept reading Mr Baxter's *Call to the Unconverted*, with floods of tears in his eyes, till he died.'

AID IN DISTRIBUTING TRACTS.

At a Meeting of the Executive Committee of the American Tract Society, New York, March 16, 1829, a communication was received from a Committee of the Baptist General Convention, requesting aid in the distribution of Tracts in Burmah and Liberia.

"Resolved, That 300 dollars be presented to the Baptist General Convention, to be appropriated to the Burman Mission, to aid in their Tract operations; the conditions of the grant to be the same as adopted by the Committee, with reference to all appropriations for Tracts in foreign languages; also, that 25,000 pages of Tracts in English, be granted for gratuitous circulation at Liberia." A true copy from the Minutes.

WILLIAM A. HALLOCK, *Cor. Sec. A. T. S.*
By J. TALBOT, *Assist. Sec.*

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, from March 28, to April 18, 1829.

By Cash from Archibald Smith, Jr. Treasurer of the York Baptist Society, Auxiliary, &c. contributed as follows, viz.

By balance due, - - -	2,00
From Mrs Lydia Taylor, - - -	1,00
Berwick Great Hill Primary Soc. - - -	1,69
Wells Primary Society, - - -	16,59
Elder William Goding, - - -	1,00
John Twambley & others, Berwick, - - -	2,76
Fem. Primary Soc. Sanford, - - -	5,65
Rev. Abner Flanders, - - -	,50
Pri. Soc. Alfred and Waterborough, - - -	8,81
	<hr/> 40,00

Received from Mr Gindrat, Montgomery, Alabama, for Star in 1825, - - -	6,38
From the Alabama Convention, in 1826, - - -	23,56
From the Alabama Conv. in 1827, - - -	7,00
	<hr/> 36,94

From Rev. S. W. - - -	1,00
Mr R. H. - - -	,25
A Christian friend, - - -	,30
A female friend, - - -	3,45
Per S. - - -	5,00

From Oliver T. Cutter, Treasurer of the Juv. Missionary Society, Cambridge, - - -

From friends in Exeter, N. H. for publishing the Bible in Burmah, - - -

From For. Miss. Soc. Hancock, Maine, Aux. &c. for Burman Mission, by Andrew Witham, Esq. Treas. per Mr T. W. Merrill, - - -

From H. B. Rounds, Esq. Treasurer of the Utica Bap. For. Miss. Society, - - -

From Henry Darling, per Mr E. Lincoln, - - -

Mrs Matilda How, of N. Y. per Rev. George Keely, - - -

From Mrs Ann Saltonstall, of H. to be appropriated to the Baptist Missions among the Indians upon our Western Frontiers, per Rev. George Keely, - - -

From a friend to Missions, in Milton, for Burman Mission, - - -

From friends in the 1st Baptist Church, Boston, collected by Miss Jepson, for the Burman Bible, per Rev. Mr Grosvenor, - - -

From an unknown friend, for Burman Miss. per Rev. Mr Grosvenor, - - -

From General Committee of Churches of the Charleston, S. C. Baptist Association, per W. Riley, Esq. - - -

H. LINCOLN, Treas.

The Treasurer has also received the following sums for publishing the Bible in the Burman language.

By Cash from Rev. C. P. Grosvenor, it having been contributed by individuals belonging to the 1st Bap. Church and Society in Boston, and collected by Miss Lydia C. Jepson, - - -

From John Withers of Alexandria, Va. per Rev. S. H. Cone, N. Y. - - -

From Thomas Morton, Freedonia, N. Y. contributed by himself and other friends, to aid in publishing the N. Test. in Burmah, - - -

From Rev. James Gillpatrick, Blue Hill, Maine, per Mr. T. W. Merrill, - - -

From Rev. Amos Allen, being a part of a legacy left in his hands by the late Deacon Solomon Billings, Brooksville, Maine, to be appropriated to some benevolent object, per Mr T. W. Merrill, - - -

By subscription, being New Year's present from friends in Sedgwick, Maine, per T. W. Merrill, viz.

From Rev. Daniel Merrill Sedgwick, Me. - - -

John Means, Esq. - - -

Col. Rowland Carlton, - - -

Hezekiah Dodge, - - -

Capt. Richard Allen, - - -

Ebenezer Mirick, - - -

Daniel Merrill, Jr. Esq. - - -

Dea. Jonathan Allen, - - -

Peter Dodge, - - -

Thomas Allen, - - -

Elisha Allen, - - -

Mrs Sally Allen, - - -

Capt. B. C. Sargent, - - -

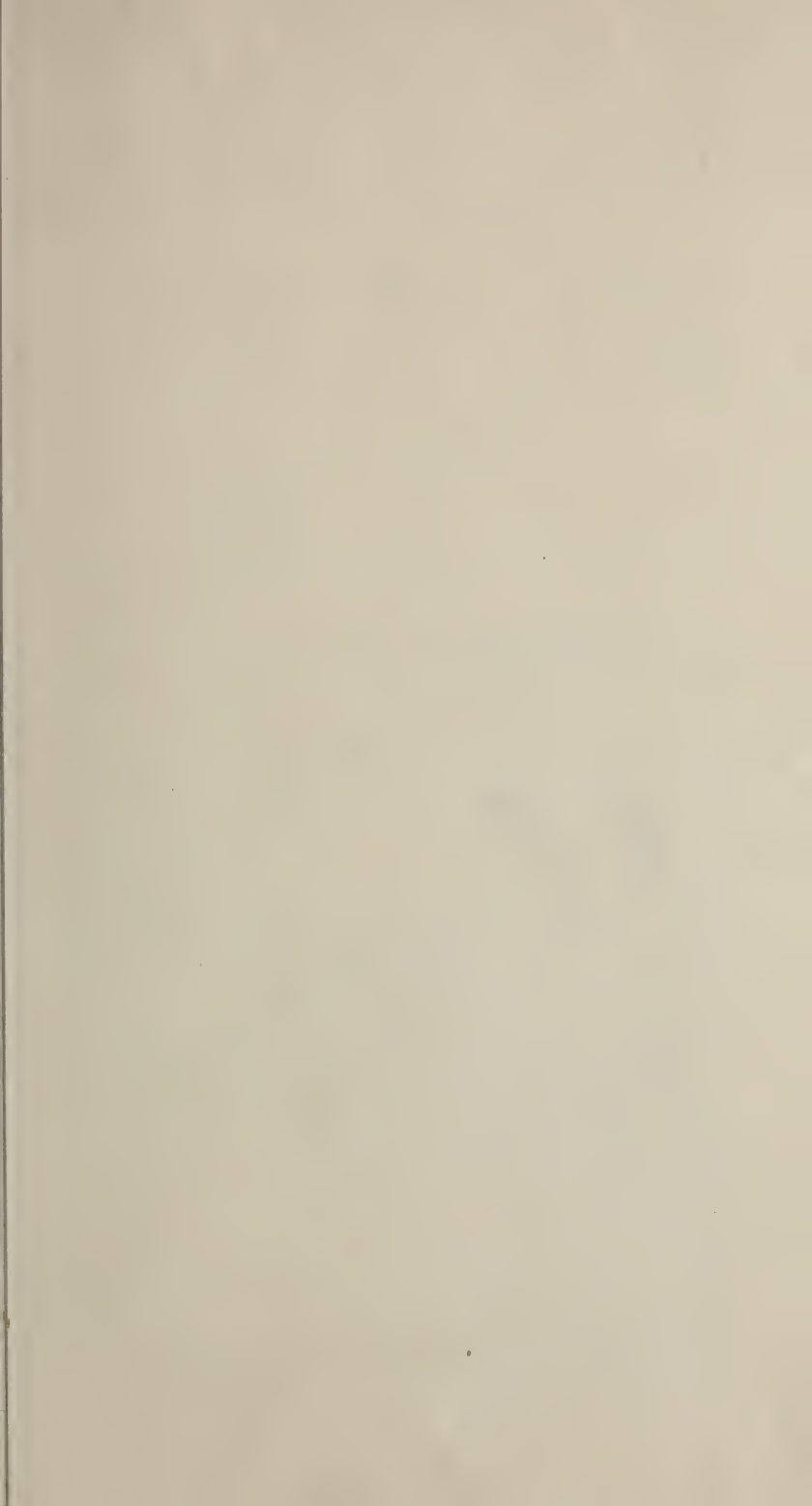
Azur Cole, - - -

Friend, - - -

From "A well wisher to Zion," for publishing the Bible in Burmah, per Mr T. W. Merrill, - - -

☐ A number of friends in the Third Baptist Society, Boston, have agreed to present Dr Sharp, 50 dollars, to become a subscriber for the Burman Bible.

* The Treasurer's Account of the Auxiliary Society of Middlesex and Norfolk Counties, will be inserted in our next Number.



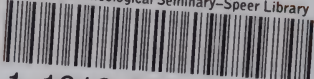
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